

Vox Ducis : 3

OR, 4

AN ALARME  
FROM THE TRVM.  
pet of God, to euery Souldier  
in Iesus Christ.

Calling them to

*Fight the good fight of Faith.*

In a Sermon at Pauls Crosse,  
Sept. 11. 1631.

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By *Iohn Robinson* Preacher of  
the Word of God and  
M<sup>r</sup> of Arts of Kings Coll: in Camb:

LONDON,

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1631.

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OR

AN ALARM  
FROM THE TRINITY

part of God to every Souther  
in letter of the

Calling them to

figs. in every part of the

In a sermon at the Cross

Sept 11 1791

By John Robinson, Minister of the

the W. Church in the

M. Church in the

20; 9; 10

Printed by Thomas Hays

1831

TO THE RIGHT  
HONORABLE,  
THE LADY

ELIZABETH COVENTRY,

The most vertuous Consort  
of the thrice renowned

THOMAS,  
Lord COVENTRY,

Baron of *Ailsborough*, Lord Kee-  
per of the great Seale of  
*England*,

**I***t is a received*  
*Maxime in warre,*  
*that if the enemy*  
*be once gone forth,*  
*as the Philistines*

*were sometimes to destroy, it is not*  
*then wisdom any longer for the*

## The Epistle

aduerse part to hide his strength wholly in the Garrison; As Christians, we haue all some common enemies to fight against; and who then among vs is not engaged in the quarrell?

For me, I am the weakest of all Gods Worthies, yet in this common cause haue I been emboldned to aduenture my selfe and my forces into the field of Christs Church. Giue but the Word of your gracious entertainment, they are all mustered up to waite vpon your Honor, and to fight for you against the Dragon and his adherents. Indeed Iob saith, that when hee went out of the gate, the young men hid themselves. And if the old Captaines be abroad, the fresh-water souldiers will not dare to shew their faces: But yet if we heare the Trumpet of God sounding out of Sion, if the faith of Christ, as  
here,

Iob 29. 8.

Derubam  
his spiritual  
warfare.  
Gauge in  
6. ad Ephef.



*Dedicatorie.*

*here, calling aloud vnto vs, when if I forget thee, O Ierusalem, let my right hand forget her cunning, and let him that hath a hand, go vp and strike Amalecke. For the Turkes say well, that all cannot be Ianifaries, well experienced men at Armes, but there is also some good vse of their Alapi, of their rude and inexpert rabble, if it be for nothing else but, with their numbers, to blunt the sword of the Aduersary. So the Locusts, wee know, are a people not strong, besides this, without a Generall, yet as Agur obserued of them long since, do they go forth by Companies.*

*How much more then if the Lord hath spoken, as in Amos, Who can but propheticie? So if our Generall bids vs charge, who can but shew his courage? Then will euery woman proue a Deborah, an Amazon,*

*Psal. 137. 5*

*Exod. 17. 9*

*Knolls in  
Hist. Turc.*

*Pro. 30. 37*

*Amos 3. 8.*

*The Epistle, &c.*

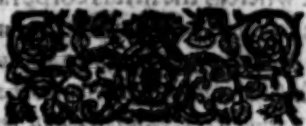
mazon, and forgetting her owne weaknesse, arme her selfe with a masculine valour. In this case, every Mephibosheth, every lame souldier, as he is not well able to fight, so, though hee could, yet will not he be willing to flie.

Iob 29. 15.

In hope then that your Honour will be pleased to be, as Iob saith of himselfe, Even feet vnto the lame, I doe here most humbly commend him to the safe Banner of your protection, and crauing pardon for my entrenching thus farre upon your Noble fauour, because I am a Stranger to your knowledge, yet as a perpetuall honourer of your vertues, I shall ever desire to rest,

Your Honours  
prest seruant,

JOHN ROBINSON.



*Vox Ducis.*

**1<sup>o</sup> TIMOTHIE 6. 12.**

*Fight the good fight of  
faith.*



**A**S are the times  
warlicke and mar-  
tiall, agreeing right  
with our Sauours  
prophecie, concer-  
ning the latter dayes, That there  
shall bee warres, and rumours of  
warres: The father, he shall rise  
against the sonne; and the sonne  
against the father: So also is my  
Text. Onely here is the difference,

**B**

that

Mar. 24 6

Eph 6 12

that whereas the first is corporall, this second is spirituall. For we wrestle not against flesh and blood, saith Paul, but against principalities and powers, and spirituall wickednesses: That whereas the fight of the world is of one man against another: this of a Christian is of one and the same man against himselfe. *Et*

Mat. 10 36

*Maioresque quam qui cetera vincit Impetus*: and they are ever the most dangerous enemies, sayes our Saviour, that are of our owne household. So that my Text, you see, is nothing else, but *Vox Ducis*, The Captaines voice, whose voice, when he speakes, is dreadful; and whose tongue is like a sharp sword whetted to the combat; or else it may bee called, if you please, *Tuba Militum*, the souldiers Trumpet; but not like that Trumpet that Paul makes mention

1. Cor. 14.

tion of, which giues a doubtfull and vncertaine sound, for who shall then prepare himselfe for the combate? But rather like the trumpet of *Gideon*, that giues certaine instructions when we shall begin the fight; and that is, when it is for the Lord and for *Gideon*.

Iudg.7.

1. When it is for the Lord, when it is *Pro fide*, for the faith, *Vnus enim Dominus, una fides*, said the Apostle in another case.

1. Cor. 4.  
13.

2. When it is for *Gideon* also, I meane for the good of euery true *Gideon*, of euery faithfull Christian, and then *Pugnemus strenui*, it behoues vs presently to stretch forth our hands to warre, and our fingers to fight.

*Fight the good fight of faith.*

In the words you may please to obserue these three parts.

1. A martiall act, in this word *fight*.

B 2

2. The

Polit. li. 5.

Iud 3.

De Rep. l. 3.

2. The ground, or cause of this act, which *Lipsius* calls well, *Caput bona spei, quæ ducit ad triumphales illas terras*: The Cape of good Hope, that leads vs to those fortunate Islands of victory: and this is, the faith of Christ, we must *Dimicare pro fide*, strive for the faith. *Nullum enim bellum suscipitur à civitate optima, faith Tully, nisi aut pro fide, aut pro salute.* We must not fight, as the Logician disputes, *Pro & Con, De omni themate*, vpon any cause, vpon any occasion; but the ground of it, that must alwayes be the faith of Christ: it must bee, *Certamen fidei*, the fight of faith.

3. The spurre to pricke vs on to this combate, and this is our owne good and wellfare, which sits in the Text like a King in his Throne; or as the heart in the midst of the body, that so every part

part may receiue an equall influence: for it is *Benum certamen*, A good fight.

*Fight the good fight of faith.*

First then for the first part, which is the warlicke act, in this word *Fight*.

Which though it be but a single word, and this word also but a single syllable, yet *Multum habet in se ponderis*: that as the wise man saith of *Enoch*, how hee did fulfill much in a little time: so may we say of this word, that it doth fulfill a great deale of matter in a little roome. *Paruum quidem letus, sed magnum intellectu*: for being a tearme of art belonging properly to the campe of *Mars*, it doth easily hold out vnto vs that of *Iob*, That *Milisia est vita hominis super terram*: That the life of a Christian is a warfare vpon earth. And if you would see

Wisd. 4. 16

Iob 7. 1.

the Metaphor further explained, looke into the 1. *Corinth.* 15. 13. where we haue an exhortation of the same Apostle wholly consisting of militarie tearmes, *Watch ye, saith the Apostle, stand fast in the faith, quit your selues like men, and be strong.*

*Iob* 5. 7.

It is the saying of *Eliphaz*, that *we are all borne to labour*: and as we are borne to labour, so also to fight, *In id nati vt militemus*: for these two, me thinks, are like *Iacob* and *Esau*, that hold one another by the heele.

*Genesias*  
16.

*Nehc.* 4. 17

And therefore you may reade of the Jewes at their building of the materiall temple, that as they held a trowell in one hand, so also a sword in the other; the one being the instrument of a labourer, the other of a souldier. And thus you may thinke it also in the building of the spirituall temple.

For



For thinke not, saith Christ, that I am come to send peace on the earth, but rather a sword. The confirmation of which truth, we haue from the blessed Virgine, who had no sooner bore Christ, but presently old *Simeon* tells her that a sword must passe through her soule. And so it is with euery gracious Christian, in whom Christ is no sooner formed anew by faith, but presently *Audita est vox clamantis*: A Herald at armes calls vnto him after this manner:

*ἔρχου καὶ πορεύου ἡμῶν ἀγῶνα,*  
Come, let vs runne on to the conflict that is set before vs: for loe, saith *Dauid*, how the enemies make a tumult, and consult among themselves, saying, Come and let vs cut them off from being a holy Nation, neither let the name of *Israel* bee had any longer in remembrance. *Gabal*, and *Ammon*, and

Mat. 10. 34

Luk. 2. 35.

Heb. 11. 1.

Psal. 82. 1.

*Amalecke, the Philistines with those of Tire, Ashtar also is joynd to them, and hath holpen the children of Lot.* Thus when Israel went downe to sinfull Egypt, wee heare then of nothing but peace and whist; but when they begin once to leaue Egypt, and go to Canaan, to heauen and happines, then,

*In se turba ruunt luxuriosa,* then seuen seuerall nations, I meane seuen deadly sinnes, are marching forwards to incounter them: for a remembrance whereof perhaps it was, that the Lord commanded them afterwards to keepe their feast of Trumpets, because the Trumpet, we know, *Nil nisi bella sonat*, sounds nothing else but sad warre and destruction; and this hath made that part of Christs Church, yet remaining on earth, to be well called, *Ecclesia militans*, the

Leuit. 23

the fighting Church ; because it must fight the good fight of *Paul* in my text.

*Fight the good fight of faith.*

But for the better explaining of this Metaphor, two things I suppose are necessarie to bee premis'd.

1. Who is our Generall, to fight vnder.

2. Who our enemies to fight against.

The first of these alluring vs to fight, in hope of reward.

The second enforcing, for feare of danger.

The first giuing vs entertainement.

The second putting vs vpon employment.

For the first.

Our Generall or Captaine, is  
the

Mat. 2.6.

the Lord Iesus Christ, for so he is called in Saint *Matth.* *ἐν τῷ 28 ἱεσ.*

Heb. 12.2.

*ἀδωνταὶ ἡμῶν* : For out of thee shall come a Captaine, &c. The author and the finisher of our faith, saith the Author to the Hebrews.

Isa. 1.9.

*Deus exercituum*, The Lord of hostes, saith the Prophet *Isaiab*, whose title is written upon his thigh, saith Saint *John*. *Rex Regum*, & *Dominus dominantium* :

Reuel. 19.  
16.Psal. 136.  
16.

Hee that slew mighty kings, saith *David*, Sehon king of the *Amorites*, and Og the king of *Basan*. In a word, hee that sung that triumphant *Pæan* vpon the crosse, ouer death, hell, and *Sathan*; O death, where is thy sting; O graue where is thy victory? And this is the Captaine vnder whom wee must fight: The Lord is this man of warre, sings *Moses*, The Lord is his name.

1-Cor. 15.  
55.

Exod. 15.3

For the second.

Now

Now for our enemies, we present them marching in two ranks.

Either Traitors to vs, or else Invaders of vs.

Either Canaanites that dwell among vs, or else Arabians that dwell without vs.

The one in the valleyes.

The other vpon the mountaines.

Take them either single or combin'd, euery way shall you finde them very dangerous: *Saul may slay his thousands, and David his ten thousands*, as the damosells sung: But hee that slayes one of these, doth more then they both; the fight of them being onely against carnall, but this against spirituall enemies: Their enemies threatning onely death to the bodie, but these death both to bodie and soule for euer. That as *David* hath it, *How a thousand yeares with*

1. Sam. 13.  
17.

Psal. 90.4.

with God are but as one day: so may we say, That a thousand of those enemies are not so much regarded of God, as the killing of one of these; and one day in this combat, is better then a thousand in the other.

1 Enemy

Of the first ranke is our owne this finfull and depraued nature; an enemy doubtlesse that is much to be feared, because he is *De propriis* *laris*, of our owne house and familie, and they are euer the most dangerous enemies, saith our Saviour: not onely the sinne that besets vs round about, as the Authour to the Hebrewes calls him; but farther, *οικουμένη εν ἡμῖν ἀσπείρα*, The sinne that dwells in vs. For had an open enemy done this, saith David, then peradventure I could haue bid my selfe from him, but for the sonne of our owne wombe, our *Ishai*, our Absolon,

Mat. 10. 36

Heb. 12. 1.

Rom. 7. 17.

Plal. 55. 12

*Absolon*, our owne flesh to be-  
hould me our enemy; whither O God  
shall wee flee from this, *Cum*  
*comit nos eadem causa qua ex-*  
*omulit.*

*Lypfi. de*  
*Const.*

*Vna adest in vnis adibus, vna*  
*bit, vna comedit, vna dormit:*  
his rises with vs in the morning,  
and keepes vs company all the day,  
and lies downe also with vs in the  
evening. And tell me then if this  
be not a dangerous enemy.

*Tarent.*

2. But though the Traitor be  
chiefly to be regarded, yet is not  
therefore the forrainer altogether  
to be sleighted: for if *Absolon* bee  
the only care of *Dauids* thoughts,  
the issue of *Saul* will get thereby  
a small aduantage.

Now our forraine enemies are  
chiefly these two; The world, and  
the deuill.

And first for the world.

And if this bee not a fearefull  
aduer-

Medi. 14.

Ecclus. 33.

Ioh. 1 10.  
& 8. 23.

aduersary, then let all our senses  
 bee called in heere to speake, which  
 are so many friends vnto  
 him in this outward house of our  
 bodies. It was *Bernards* speech  
*Mundus obsidet me vtrinq̃, et ne  
 per quinque portas, quinque scilicet  
 corporis sensus, sagittis suis me vn-  
 nerat:* The eye that looks vp on  
 it, and beholds nothing but vani-  
 tie; the eare that listens to it, and  
 heares nothing but folly; the  
 tongue that speakes of it, and  
 speakes of leasing; the taste that  
 relishes it, and delights in luxury;  
 the sense that layes hold of it, and  
 giues a touch at lust and concu-  
 piscence. So that it is a very hard  
 thing, with our Saviour, to be  
 of the world, and yet not of it; to  
 touch this pitch, and yet not to be  
 defiled. And therefore we read  
 of our Saviour, that when he was  
 crucified for his very enemies, yet he  
 was praised.



scilicet prayes not for the world, but excludes that by name. *Non pro mundo rogo, I pray not for the world*: and if it were such a dangerous enemy to Christ, then must it needs be so also to vs, because *scilicet the servant is not above his master*. What the Christians then were vnderstandously reported of, to be vndertroublers of the world, sure I am, is true in this sense of the world, towards them; *Mundus enim contra me in maligno positus*, saith Saint Iohn, and therefore can be no little adversary.

Now the last, but not least, enemy of a Christian, is Sathan, *ὁ ἄρχηγός*, The enemy as he is called, by way of eminency, as if there were no other enemies but he, or at least as if he did onely hold all those former wheelles in motion; or like the *primum mobile* that carries about the other spheares, *Sine*

Ioh. 17. 11.

Matth. 10. 24.

Act. 17. 6.

1. Ioh. 5. 19.

Matth. 13. 25.

2 Cor. 13. 7  
Ioh. 12. 38.

2. King 9.  
12.

Gen. 30. 11

Act. 23.

*me nil potestis facere;* They being able to do nothing without him. And therefore is the flesh called *Nuntius Satanae*: The devils Nuncio; and the devill himselfe, *Princeps mundi*. But is this, think you, all his attendants? who thinks it? For these two are onely his chiefe Minions, and great Favourites. But as for his more remote and common attendants, they are innumerable; For if *Leban* do but cry, *Ecquis mecum*, Is there any of my side: as *Leah* then said of *Gad*, *Behold a company*.

The time would bee too short to tell you of all his hangbies, of *Ismael*, and of *Cain*, of *Iudas*, and of *Demas*, of *Himeneus* and *Philetus*, of *Epicurus* and *Nouatus*, with the rabble, all which have bound themselves with an oath, as they did, neither to eat nor drinke vntill they have killed *Paul*.

And

And is the life of a Christian  
 then, thinke you, a life of race, a  
 life of pleasure? This, I know, is  
*Vox populi*, but is it not also *Vox*  
*stultorum*? It is doubtlesse. For,  
*Hec miseri qui bella gerunt*, said  
 the Poet truly; but alas, it is farre  
 otherwise: for no man knowes so  
 well the misery that a souldier en-  
 dures, but himselfe onely; Every  
 battell, as the Prophet speakes,  
 being with confused noyse, and  
 with garments tumbled in bloud.  
 The souldier being alwayes, as  
 Paul said of himselfe, *In labours*  
*more abundant then any man, in*  
*weariennesse and painfulnesse, in*  
*watchings and fastings, in cold and*  
*nakednesse.* Beleeue me, brethren,  
*Nom est in terris mollis ad astra*  
*via*: The way to heauen, it is not  
 strewed with rushes; there go vp  
 thither no Carpet Knights, no  
 knights of the post, but onely the  
 C worthies

*Lucan.*

*Isa. 9. 5.*

*2 Cor. 11.  
 23.*

worthies of Israel, for we are all souldiers here. *Et multa tulit miles, sudavit & alget*: And the souldier he hath endured many a bitter brunt amidst the presse of his enemies, consumed sometimes like *Jacob*, with heate in the day, and with frost in the night; to bee sure, either alwayes fighting, or else alwayes readie to vndertake it; that so at last his enemies may be defeated, and himselfe crowned with a triumphant Crowne of glory.

Genes. 31.  
40.

But is it enough, thinke you, to tell you that you are souldiers, and therefore must vse your hands to warre, and your fingers to fight, vnlesse I teach you also how to fight, that so you may ouerthrow your enemies? No surely: *Ideo enim bellum suscipitur, ut in pace vivatur*: for therefore is warre vndertaken, that you may overthrow

throw your enemies, and liue in peace.

Giue me leaue then, that as *David* caused the men of Iudah to be trained vp in the art of shooting, so now also to traine you vp in this art of fighting, lest else you fight as him that beats the aire, as the Apostle speakes: That as Saint *Paul* teaches his *Corinthians*, so to runne that they may obtaine the prize: so may I teach you, so to fight that ye may obtaine the victory:

2 Sam. 1.  
18.

1 Cor. 9.  
26.

1 Cor. 9.  
24.

Now for the effecting hereof:

*Quaedam removenda.*

*Quaedam admovenda.*

The obstacles to bee remoued, are either generall or speciall.

The generall, are all manner of sinnes whatsoeuer; the whole bodie of sinne, as the Apostle speakes, which like *Amasa's* dead body, is an hindrance to vs in the pursuite

Rom. 6.6

of our victory, *im*

2. Sam.

o 12.

Deut. 13. 9

Psal. 49. 5.

Mat. 24.

20.

And therefore the Lord charges the Israelites, that when their host goes forth to battell, they should abstaine from euery wicked thing. And this, it may bee, was the reason why *David* hee calls it, *The wickednesse of our heeles*, making sinne like a clogge of dirt hanging at our heeles in the depth of Winter, which doth *tardare gressus*, hinder vs in our march to heauen. And therefore as wee are to pray, according to our Sauours direction, *That our flight be not in the winter*; so may we here also, that our fight be not at that time neither, when our feet must needs sticke fast in the mire, and cannot moue; the Irish bog, and the deepe way being both of them enemies as well to fighting, as to flying.

But more especially, bee sure that

that thou remoue thy *Dalilabs*,  
thy darling sinne, that *Primogeni-  
tum Diaboli*, as Saint Iohn the  
Euangelist said of *Marcion* the  
Hereticke, the head of this body,  
euen thy *Primum vivens*, thy  
sweet-heart sinne, which beares  
rule & dominion ouer this body,  
like a King. And therefore it was  
a good policie of the King of As-  
syria to his Captaines, *Fight*, saith  
he, *neither against great nor small,*  
*but onely against the king of Israel:*  
Not but that he would haue them  
fight against the whole armie, but  
chiefly and principally against  
the King. So though we ought to  
set our selues against all that is cal-  
led sinne, yet chiefly and princi-  
pally against our master-sinnes.  
And surely the king being once  
caught, the rest will easily be sub-  
dued; and hee that can shake off  
the principall, will a great deale

1 King 22  
31.

Judith 13.

Mat. 26 31

1. Sam. 12.

17. ver. 19.

more easily shake off his dependants and followers. If *Holofernes* be once slaine in his tent, though it bee by the hands of a woman, his whole armie then, be it neuer so numerous, will soone bee brought to nothing. And the shepheard being once stricke, the sheepe will soone bee scattered. Thus wee reade of the Israelites, that aboue all their other sinnes, they insisted chiefly in the mention of this great wickednesse, for so it is called, namely, *In asking of a King*. And as many, beloued, as are true Israelites, will do the like. But as for the hypocrite and counterfeit, his onely care is to slay some common souldier, as, murther, adultery, and the like, and then he thinkes he hath done God good seruice; But as for the king and ruling sinne, that sits in the throne of his heart, this he is resolved



resolved to fight for, even to the death.

*Oh that Ismael might line, saies he, in thy sight: Vivat Rex, Let the King line, and all is well. For, Regem columi meus omnibus vnus est, Amisso rupere fidem:* For if the king be well, and the ruling sinne, then will all other sinnes binde themselves by an vnanimous oath of allegiance vnto him; but as *Jacob* said, so he,

*Ioseph is gone, and Simeon, and will ye take Benjamin too: so, what? haue ye forbidden mee to nourish other sinnes, and will yee take away also my Dalilah, my darling sin, the sonne of my strength, of my desires? yee shall then bring my gray hayres with sorrow to the graue; for, is not the leane cartell good enough, saies Cain, to bee sacrificed with the knife of mortification, but God must haue*

Gen. 17. 18

Virg.

Ge. 42. 36.

Ge. 17. 18.

Gen 4.

1

2 Reg. 22

Ex 17.9.

Nu. 24. 20.

Ier. 48. 10

2 Reg. 5. 2.

Num 5. 2.

Act. 10. 34.

Isa. 30. 33.

the fattest of the flock too ? Or is it not great pity, saies *Saul*, that such a goodly Weather as *Agag* must be slaine ? But there is a foolish pittie, saies the proverbe, that destroyes a kingdome; and if God cry, *Vade & percutere Amaleck*, yea, though he bee the first of the Nations, and the chiefest in the dwellings of *Ham*, yet then, *curfed is he*, saies the Prophet, *that holds his sword from blood*. Let *Naaman* be neuer such a goodly man, yet if hee bee a Leper, hee must then be shut out of the host; for as God is no respecter of persons, so neither must we. *Tophet is prepared of old*, saies God, *euen for the king*, euen for our great and presumptuous transgressions, and therefore this must also be removed. And so much for the hinderances that must be taken away.

The

The furtherances follow.

And these may bee considered, either in respect of our Captaine, or in respect of our selues, as souldiers vnder him.

In respect of our Captaine there be two things required.

1 Obedience to him.

2 Imitation of him.

1 Obedience to his word.

2 Imitation of his practise.

And first for the first.

As the word of a Generall is a sufficient warrant to a souldier for the vndertaking of any warlike designe; And therefore *Curtius*, speaking of *Alexanders* souldiers, saies, That they were *Intenti ad Ducis verbum, immo et ad nuntium*. So must also the word of Christ our Captaine be to vs: *To the Law and to the Testimonie*, saies the Scripture. The Law of God that must bee a sufficient testimony

*Curt. l. 4.*

*Isa. 8. 20.*

Val. Max.

1 Sa. 15. 22

Teren.

Mat. 8. 9.

stimony to vs for our obedience vnto Christs ; for as *Martius Curio* said concerning a disobedient souldier, whom he had put to death, *Non opus est Reipublica co cive qui parere nescit* : so may we, *Non opus est Christo eo milite*, That Christ hath no need of such a souldier, that knowes not how to obey him; since *obedience is better then sacrifice*. The souldier he must bee to his Captaine, as the shadow is to the body, or as that seruant in the Comedy was to his master, *Ait, aio ; Negat, nego*. And therefore the Centurion might well thinke himselfe happy in his seruants, when hee said to one of them, *Goe, and he goes; to a second, come, and he comes; to a third, doe this, and he doth it*.

And yet there bee Vndercaptains too, that must be obeyed as well as Christ.

And

And these bee either *Moses* or  
*Aaron*.

The Prince or Priest.

The Magistrate or Minister.

The one Gods deputy in *rebus*  
*temporalibus*; the other in *spiri-*  
*tualibus*.

And therefore Christ gives the  
 Jewes this charge concerning the  
 Scribes and Pharisees, *That what-*  
*soever they bid them doe, they*  
*should doe.* But yet take this cau-  
 tion by the way, onely so farre as  
 Christ and they are *unum* agents,  
 doe command one and the same  
 thing, but no further; for else,  
*whether it be better, saies Paul, to*  
*obey God or man, iudge yee:* and  
 by this rule, saies our Saviour, *We*  
*cannot serue God and Mammon.*

Mat. 23. 1.

Act. 4. 19.

And so much for the first requi-  
 site, in regard of our Captaine,  
 which is obedience, in regard of  
 his word,

The

The second followes, and this is imitation of him, in regard of our practise.

Judg. 7. 17. As *Gideon* said to his souldiers, *What soeuer ye see me doe, doe yee:*

The same doth Christ to euery one of vs; and it is the duty of a good souldier, alwayes to follow the steps of his Captain: in which respect, *S. Iohn* tels vs concerning Christ, that *dedit nobis exemplum*, that Christ left vs an example, that so wee might tread in his steps.

2. But it is demanded here, *Quasusq?* how farre the example of Christ our Generall must lead vs, and whether in all things, or no?

R. For answer to which, we must know,

That there bee some things wherein wee cannot follow after Christ.

Others, wherein we may.

Of

Of the first sort are his miraculous works, as namely, his fasting forty dayes; his walking vpon the sea, and others of like nature: and hee that essaies now to doe these after Christ, is very like to starue for hunger, or else to be drowned in the depths, as the Ægyptians were, who because they saw the Israelites go through the red sea with a miracle accompani- ing them, they would therefore needs follow them also, presuming on the like successe: *Impij autem non sic*, saies *David*; for the text tels vs, that when they assayed to doe it after them, the sea then closed vp her mouth a- gaine, and shut vp their liues in destruction.

It is then in our imitation of Christ our Generall, as the Apo- stle speakes in another case of almes, *Not according to that a man*

Mat. 4.  
Math. 14.

Psal. 1.

Ex. 14. 28.

2. Co. 8. 12

*man hath not, but according to that a man hath:*

And these bee either naturall or morall,

The naturall are such as serue to the preserving of our naturall subsistence and being, as to eat, drinke, sleepe, &c. Now in these we cannot but follow after him, because, in themselves considered, they are neither good nor euill.

Only morall duties then are they that we propound here vnto our selues from Christ, by way of patterne and imitation.

But there are Vndercaptains here also that must not bee despised.

And these bee the glorious company of all the Prophets, Apostles, and Saints of God, that haue beene since the world began. And therefore *Paul* wishes the *Philipians* to bee followers of him,

Phil. 3. 17.



him, and to looke vpon all those  
that walke so as they haue him  
for an example.

But though our Generall, and  
Vndercaptains must both bee fol-  
lowed, yet not both after one and  
the same manner.

The one as an absolute and  
perfect patterne.

The other only with a *quate-  
ram*, so farre as they follow Christ  
and no further.

For as man is compounded of  
a two fold morall principle, either  
flesh or spirit: So also are his mo-  
rall actions that flow from him,  
sauouring accordingly, and so be-  
come either good or euill.

In the one we regard no mans  
credit whatsoever, but onely in  
the other. The credit of *Iob* was  
good in his patience at one time,  
but not so in his impatience and  
cursing of his birth at another;  
there-

*Iob* 1. 21.

*Iob* 3. 1.

Iob. 2. 10.

1. Sam. 13.

14.

1. King. 15

5.

2. Chron.

33. 31.

Gen. 19 34

therein, *dixit insipiens*, hee spake as his wife did, very foolishly. The practise of *David* was imitable in many things, for it was after Gods owne heart : But in the matter of *Uriah*, there we thinke him to be a man after his owne heart, and not after Gods, and therefore dare not follow him. So was *Hezekiah* a good man in many things, howbeit in the businesse to the Embassadors of the King of Babylon, therin, saith the Text, did the Lord leaue him to himselfe; and so doe we also. So was *Lot* also a righteous man, saue in the matter of his drunkenesse, and he that followes him in this, followes but a staggering guide; and a thousand to one if hee euer hit the right way to heaven: So that here that rule of *Seneca* is good, *Quicquid ab illis benefactum est, nostrum ad imitationem;*

*Quicquid*

*Quicquid male, nostrum ad consolationem.* And now, as *Vriab* said, *What, shall my Lord Ioab, and the Arke of God lie in the field, and shall I go home to lie with my wife? I will neuer do it.* Or else as *Moses* spake to the children of *Gad* and *Ruben*, so say I to you, *What shall our brethren go forth to warre, and will ye, like idle drones, sit still in Gilead, because it is a place fit for pastorage? Apage hanc amentiam!* For heare what our Saviour saith of such, *Quid statis hic toto die otiosi?* For what? haue ye not yet receiued your hire, your peny, your presse-money? O thou euill and slothfull seruant! Neither say within your selues, that no man hath hired you, for heare how the *Spirit and the Bride* say, *Come:* yea how the faith of *Christ*, and our owne welfare also saith it in the Text, come

D then

2. Sam. 11.  
11.

Numb. 32  
6.

Mat. 20. 6

Mat. 25. 25

Reu. vlr. 27

then and let vs all go vp together, as one man, to fulfill my Text, euen to fight this good fight of faith: *Fight the good fight of faith.*

Our Aduerlaries then, mee thinkes, doe very ill to discarde these Captaines out of their places, and to set a rabble of lame and blinde souldiers in their roomes.

*1. Gwent  
in Flanders.*

*2. Sam 4.4*

Among the first ranke we place *Ignatius Loiola*, the father of their Iesuites; they that speake the best of him, say that he was but a lame souldier, and it may be he caught his lameness, as *Mephibosheth* did his, by falling from his Nurse:

Among the second, wee place *Saint Dominicke*, *Saint Francis* and many other of their more easie Saints, who if they had strength for execution, yet wanted they fight for direction. And it may be they lost their sight, as old

*Toby*

her, *Toby* lost his, by the Swallowes  
 ext, dung of that Papall nest. And  
 t of thinke you that the battell will  
 ith, not go well forward with such  
 mee Leaders? or that if they pace after  
 arde such Captaines, they will not fall  
 pla before their enemies? They will  
 ame doubtlesse. For *if the blinde leade*  
 heir *the blinde*, saith our Saviour, *they*  
 must needs both fall into the ditch.  
 lace And therefore the blinde man in  
 heir the Gospell, that mistooke men  
 eff for trees, you'le say, would haue  
 ame made but a bad Leader. But the  
 gh deuill himselfe hath a good answer  
 die for these, as he had for those *Py-*  
 e *thonistes* that tooke vpon them to  
 lace adiure by the name of Iesus, *Iesus*  
 ce *we know, and Paul, and the Saints*  
 ore *of God, but who are ye?*

Tob. 2.

Mat. 13.

Mat. 3. 14.

Act. 19. 15.

*And so much for the further  
 ances to make our sight suc-  
 cessfull in regard of our Ca-  
 ptaine whom we serue.*

Wee come now to those that concerne our selues, as souldiers vnder him. And these respect,

Either the matter of our fight.  
Or else the manner of it.

For the Matter of our fight there is required :

1. Armour to fight in.
2. Weapons to fight withall.

For without these two materials, it is impossible that wee should euer stand before our enemies. And therefore it was a good policie of the Philistines, for the keeping vnder of the Israelites, to let no Smith liue among them, whereby any warlike materialls might be procured, as well knowing that without these, they could neuer effect any great matters; for the want of which, they might well be scoffed at by their enemies, vnder the name of *Iudai imbecilles*, weake Iewes, as at the build-

1. Sam. 13.  
19.

Nehe. 4. 2.

ing

ing of the Temple. And therefore  
 when it once came to this passe,  
 That there was neither shield nor  
 speare among fourty thousand of  
 Israel; then was it a fit time, as  
 Deborah sung, to haue warre in  
 the gates.

Iudg 5 8.

For armour then this is the first  
 material that wee require in a  
 souldier, who would be victori-  
 ous.

And therefore we reade in the  
 Gospell, that when a strong man  
 enters on an house, the first thing  
 he will do, is to take away his ar-  
 mour wherein hee trusts. Indeed  
 we trust much to our armour in  
 the battell, which made *Achilles*  
 that he would neuer vndertake a  
 combate without his harness; and  
 therefore are they called, *Arma*  
*ab arcendo hoste*, as *Varro* will  
 haue it. But yet is this of no auaille  
 neither, vnlesse it be also compleat

Luk. 11. 22.

Eph. 6.17

and whole; for so the Apostl  
wills vs, *Put on*, saith he, *the whole  
armour of God*: for if we lay open  
at any one part, there will the de  
uill be sure to strike.

*Quaque patet fera regnat Eryn-  
nis*: And for this reason may he  
well be called *Beelzebub*, i. e. the  
Prince of flies, because the fly  
will euer light vpon the wounded  
place.

Mat. 10.25

And yet how many bee there  
now adayes, that lay one part o  
other open to the deuils blow, for  
want of this complete furniture  
and so are easily wounded. As

Gen 3.6.

One there is that hath not the  
head-peece of Diuine wisdom  
on, and so layes his head too faire  
to receiue the deuils stroke. And  
thus our grandmother *Eue*, she  
was wounded; *Ingenio perijt (heu  
miseri) ipsa suo*.

A second, hee lyes open at the  
eyes



eyes, by not putting before them  
*Iobs* couenant; and so *Achan*  
 perished, *Vt vidit, periit*: He saw  
 a wedge of gold, saith the Text,  
*Vidensque concupivit, & concupif-*  
*cens abstulit.*

*Iob* 31.1.

*Ios.* 7.21.

A third, he lookes not to his  
 hands, to hold them vp to God  
 in prayer. And so *Moses* was in  
 fault;

*Mosis manus erant graues*, saith  
 the Text, and thus *Amaleck*, you  
 know, had almost got the victo-  
 rie. And last of all (for I haue here  
 a large field to march in) another  
 lookes not to the foot of his affe-  
 ctions, as *Solomon* aduises him,  
 but hath *Transitum pedis*, a hole  
 there for the deuill to enter. And  
 so was *Achilles* foild and slaine.  
 Our Christian armour therefore  
 must be complete and whole, *Put*  
*on the whole armour of God.*

*Exo.* 17.12.

*Prou.* 4.26.

But what is armour to fight in,

vnlesse we haue also weapons to fight withall.

Eph. 6. 12

Looke but into Saint *Pauls* Armory, and there you shall finde enough to furnish you.

Some for defence of thy selfe.

Some for offence of others.

For defence, thou hast these foure to couer the foure chiefe parts of thy body. As,

For thy loynes, thou hast the Girdle of truth.

For thy breast and heart, the shield of faith.

For thy head, the Helmet of saluation: and

Isa. 52. 7.

For thy feet, the shoes of peace to couer them from cold and harmes, as it is written: *Quam speciosi pedes pradicantis pacem.*

But for offence, thou hast onely one, to wit, The word of God, which is the sword of the Spirit, To note that we must be *Tardi ad percuti-*

*percutiendam*, receiuing foure blows, rather then giuing one. But if the faith of Christ lyes once at the stake, as it doth at this time in the Text, then *Vade & percuti Amaleek*, then let him that hath no sword, faith Christ, go sell his garment and buy one: Then draw thy sword Peter out of thy sheath, and make it drunke in the bloud of thine opposers.

Exo. 17. 9.

Luk. 22. 36

Mat. 26.

1. Sam. 21. 9.

2. Sam. 1. 18

For it may as well bee said of this weapon in generall, as of *Goliaths* sword in particular;

*Non est huic simile*, That there is no offensive weapon like to this. Indeed *Dauid* mentions a bow as well as a sword.

But yet this is onely vsfull for those enemies that are as farre off, and therefore are lesse to bee feared; But if once those spirituall Philistines of ours be come vpon, as they were sometimes on *Sampson*

Iudg. 16.

Iud. 7. 10.

son to destroy, then *Gladius Domini*, must be *Gladius Gideonis*, Then must the sword of the Lord be the sword of *Gideon*, I meane of euery true faithfull Christian.

Heb. 4. 12.

And therefore as the ancient Romanes did worship Victory for a Goddesse, so did the *Alani* also, saith *Marcellinus*, worship the sword for a God, as the chiefe meanes to attaine the victory: for the word of God, saies the Apostle, is quick and powerfull, yea, sharper then any two-edged sword, peircing euen to the diuiding asunder of the soule and spirit, of the ioints and marrow.

Luc. 22. 58

And these are our weapons to fight withall, of which wee may say as Christ did of *Peters* two swords, *satis est*, here are enough to furnish a Christian souldier.

Where then are those Popish weapons of the Church of *Rome*,

viz.

viz. their Crosse, their Holy water, their consecrated Oyle, and the like. Surely, as the Apostle saies of works, so may we say of them, *they are excluded*: but by what law? by the law of faith: Our faith will not admit them, our Religion will not beare them: and why? *silent inter arma leges*; because the law of God, which is *regula fidei*, the rule of our faith, and our law of armes, makes no mention of them, and no maruell, for as the Apostle said in another case, *The Law is spirituall, but I am carnall*: so say I, the Law of God speakes only of spirituall weapons, but are not these carnall? they are doubtlesse; and thinke wee then that they are not pitifull scare-crowes to put to flight a spirituall aduersary? Alas, we may say of them, as the Prophet doth of the Ægyptian horses,

Rom. 3. 27.

Rom. 7. 14

Isa. 31. 3.

ses, *They are flesh, and not spirit, sarcasmi Diaboli*, as *Chemnitius* well calls them, euen gawes to make the Deuill laugh ; so that God hath given them vp to strong delusions, because they being without law in these things, yet will needs bee a law to themselves ; and therefore we may well feare, that as the Prophet spake of the *Ægyptians*, so it may be said of them also, *That both they and their weapons shall goe both together into bell* ; for hee that sits in hell, shall laugh at these weapons, *Sathan shall haue these weapons in derision.*

Rom. 3. 14.

Eze. 32. 27

Iob. 41. 17.  
29.

But enough concerning the matter of our fight.

The manner followes.

And to make this good there be three speciall things required in it, which like those three mighties of *Dauid* will breake through  
an

an host of enemies, and bring from thence the water of life.

1 Sam. 13.

The first of these is *Wisdom*, and therefore *Paul* who was *miles veteranus*, an old beaten souldier, advises his Ephesians to walk *circumspectly*, not as fooles, but as wise. So we must also fight *circumspectly*, not as fooles, but as wise: it must not be like the cock-brained march of *Iebu*, concerning whom the Scripture saies, *that he marched furiously*.

Eph. 5. 15.

I place *wisdom* in the first place, because the Wise man, he tels vs, that it is the principall thing. And againe, comparing it in another place with *wisdom*, he tels vs in plaine termes that of the Poet, *Est acris potior bello prudentia dextra*.

1 Reg. 9. 10

Pro. 4. 7.

Ecc. 9. 18.

That *wisdom* is better then strength. From whence it came to passe, saies *Plutarch*, that the old

old *Spartan*, if hee conquered his enemy by force, he did then offer onely a Cocke, but if by wisdome, hee did then offer an Oxe, as a greater sacrifice then the former. But *Aristotle* he goes yet further, and will haue it to bee *μὴν ἀρετὴν*, the only virtue and captaine of a ruler.

H *οὐκ ἔστιν ἀρετὴ ἀπὸ μὴν*, saies he in the second of his *Politiques*, which was the reason why *Dauid* was elected of *Saul*, to bee the chiefe ouer his men of warre, because he behaued himselfe wisely, saies the Text.

1 Sa. 18.5.

And indeed, as want of wisdome and discretion is a great want in any calling, so most specially in the military, in as much as our life stands alwaies there vpon a most tickle point, that if a foole turne souldier, it may well be feared, that hee will either hold his  
weapon



his weapon flat way; and so wound himselfe, or else mistake his friend instead of his aduersary. But for such, me thinks, a Schoole of Defence were better, wherein to learne skill, then a field to put it in practise, because wrath carries such to valor, and not knowledge; and therefore in fighting doe they seeke rather to perish, then to vanquish.

But it is here demanded where in this military wisdom of a Christian souldier doth consist.

In answer to which, I will refferre it to three chiefe members of the body.

I To the feet, they must bee held in with order, that so they doe not range out of their proper place, according to that of *Solomon*, *A wise man will order his steps, but the foolish, bee goes out of his owne ranke, and peruerbs his*

Pro. 19.3.

Isa. 2.

Arist. Polit.  
lib. 1.

1 Cor. 14. 40

Gen. 11. 9.

*his way.* And so wee must fight orderly: all of vs must set our feet in battell array, and continuethere in our standing, like the Northern army, concerning whom wee read, that they should runne like mighty men, and climbe the wals like men of warre, that they should march every one in his way, and not breake their ranks. The Philosopher could say that *τὴν ἑστῶσαν οὐρανὸν ὁρῶντες καὶ ἀσφαλῆς*; that order was the mother and preserver of all things; for which cause the Apostle will haue all things to be done in order, *for God*, saies the same Apostle, *is the God of order, and not of confusion.* As for disorder, that dwels only in hell, the place of all misery; and therefore *Babel* is made a type of it, which signifies nothing but confusion.

But order must bee on earth, as  
in

in other things, so more especially  
in fighting *Nam cum miles Centu-  
rioni, Centurio Tribuno obsequitur,*  
saies *Tacitus, facile fit aditus ad  
victoriam.*

*Annal, l. 1.*

But *è contra*, nothing sooner  
loses the field, then when men goe  
out of their orders and ranks, out  
of their places and callings, as  
when the master goes on foot,  
and the servant gets vp into the  
saddle, which was one of *Solo-  
mons* euils that hee saw vnder the  
Sunne, when one goes vp to the  
front, that should come behinde  
in the reare;

*Ecccl 10.7*

*Vsque adeo turbatur agris.*

*Virg. Eclog*

By this meanes doth confusion  
march into the army, and after is  
destruction. And indeed all now  
will be Captaines to teach others,  
when as the Apostle saies, *they  
haue more need to be taught them-  
selves, or else they will haue none*

*Heb. 5. 11.*

*Aegypti Sa-  
cerdotes  
omnes.*

*Nu. 18. 29*

*2 Sa. 15. 4.*

of the Crowne, no, nor fight one stroke in the combat. That as it was said of the Egyptians, that all of them would be Priests, so of these times; *Moses* with is now well nigh fulfilled, *Omnes erimus Caesares*, all of vs would faine bee Captains; oh that I were a King, saies *Absolon*.

*Regis ad exemplum totius componitur orbis.*

*Aus Caesar, aut nullus.* But *Ab-solon* must first learne what it is to be a subiect, for,

*Non nosti longas Regibus esse manus?*

For dost thou not know that Kings must haue long hands to guide the reines of gouernment?

And yet now will euery Cobler finde fault with the face of the picture, when his art reaches no higher then the foot: as *Luther* said, *Vnusquisq. habet in se Papam;*

But

But doth not hee take too much  
vpon him, O ye sonnes of *Levi*,  
*datur vobis scire.*

*Numquid enim & Saul inter  
Prophetas?* well, if hee be, *Spiri-  
tus illum inuasit malus, & prophe-  
tabat*; an euill and disordered spi-  
rit hath put him into orders, and  
behold he prophesies; *Quis au-  
tempater*, as they said of *Saul*?  
for is hee not the sonne of *Kish*,  
who went about to seeke his fa-  
thers Asses, and how then doe  
wee heare these things of him?  
*Proh pudor, Quis, Cui?* as it was  
said of *Arsacius*, an vnlearned  
Bishop, that succeeded *Origen*.

Euery cursed bramble now will  
take vpon him to bee a Prince a-  
mong the trees, as in *Iothams* pa-  
rable, and the sonne of the *Thistle*  
must needs match with the *Cedars*  
daughter. For will not this wood,

1Sa. 10. 11

1Sa. 18. 10.

1Sa. 16. 11

Iudg. 9. 15

2 Kin. 14. 9

Nu. 16 3.

2 Reg. 5 11

Mat. 20. 7.

some throne for a king, as some  
 plash for a hedge? Are not all  
 the people holy; sayes *Corab*?  
*Are not Abanab and Pharphar,*  
*riuers of Damascus,* saies *Naaman*  
 to *Elisba*, as good, so wash, in as  
 the riuer of *Iordan*? So are not  
 we, say they, as fit to bee made  
 Captains as other men? No, saies  
*Elisba*, it must be *Iordan*, and no  
 other riuer; the virtue of healing  
 is annexed by God only to that  
 riuer, and the King bee can only  
 cure this ouerflowing euill. As for  
 others, *nemo se conduxit ad hoc o-*  
*pus*, this is enough, that no man  
 hath hired them to this work.

*Et nasci à principibus fortmitū est.*

And euery one cannot bee  
 borne to this dignity; how then  
 can yee expect wages for it, since  
 euery one shall receiue his wages  
*αἱ δὲ ἰσθὶν αὐτῶν*, according to his  
 work. Rather, bee ordered by  
 your

your Captains, & *quo in loco es constitutus, ibi asses*, and fight in that part of the battell wherein they haue placed thee; for as Christ said to his Disciples in another case, *non vestrum est scire mysteria regni*; so say I, *scire tuum nihil est*.

Mat. 13. 11

Alas, you are more brute then any men, as *Hagar* said of himselfe, neither is there any knowledge touching these affaires lodging in you.

Pro 30. 2

Wherefore as Christ said to *Peter*, so say I, *quid hoc ad te?*

*Aliud plectrum, aliud Scepterū*, as *Stratoniceus* the Musician told *Ptolemy*; or as *Basil* said to the Emperors Steward, who laboured to peruert Scripture for the strengthening of the Arian heresy,

Ioh. 21. 23.

It is thy part, saies he, to looke to the Emperors kitchin stuffe, and

Acts 6.2.

Luc. 16.26

not to trouble thy head about the knotty places of Scripture. *Vobis hoc non datur* ; for as the twelue Apostles said, *Is it meet to leaue the word of God and serue tables* ? so may wee say on the contrary, is it meet, thinke you, to leaue tables, and come presently to dispen-  
 pence the word ? no surely ; for there is *ἡ μέγα χάσμα*, a great gulfe of difference betwixt these two, so that those idle drones that would passe from hence to them, cannot, neither againe can those thredbare & pragmaticall tradesmen that would from thence to vs : indeed some Enthusiasts of late daies haue not been afraid to passe this latter gulfe ; but who so bold, saies the proverbe, as blinde Bayard ; *Partus enim indicavit patrem*, for their vncouth births haue shew'd their breeding, and their roauing discourses haue laid them



them open what they were, well enough, *viz.* stragling sheepe, disordered men, and wandring starres, as *Iude* speakes, for when the Text hath called for brick, these men haue come with straw in their hands, like those builders of *Babel* and confusion, *at quis hac requisivit?* and when that hath called for tile, they haue come with stubble, and haue giuen thereby this witnesse of themselves, *I am no Prophet, but a husbandman, for man taught mee to be so from my youth,* so said *Zachary*, you know, who had an immediate call from beauen to that sacred office; and if they can shew the same patent, they may passe freely. *At da mihi talem,* as *Bernard* said of yong *Timothy*, *& ego cibabo eum, & potabo balsamo.* No, no, immediate calls are now past, so are extraordinary signes,

ver. 12.

Gen 11.

Zac. 13. 14

Luk. 11.29

2. King 19  
19.

Rom 12.4.

1. Cor. 12.  
19.

and he that seekes now for such a  
signe, is but an adulterous gene-  
ration, saith our Saniour, but no  
signe shall be giuen him, saue one-  
ly this, *Go sow, and then reape,  
plant vineyards, and then eate the  
fruits thereof.*

*All members, saith the Apostle, haue not one and the same officer: but God hath made some Prophets, some Apostles, others Euangelists, &c. so say I, all that fight in the battell, haue not one and the same ranke, but some are Captains, others Colonels, others Sergeants, and others againe common Souldiers, and such as do attend vpon the baggage. Are all Prophets, are all Apostles, are all Teachers, are all Captaines, are all Colonels, are all Sergeants? If all were the eye, then where were the hearing? So if all were Captaines, then where were the Colo-*

Colonells? or if all were these, where then were the common souldier and attender on the baggage? But God hath appointed, as to euery member in the body, so to euery souldier in the field his right place, his proper *Vbi*, that so there may bee no schisme in the body, no disorder in the Campe. *Hee shall keepe thee in all thy wayes*, saith *Dauid*: Every man then hath his proper ranke, his calling, his way; and God hath said to him in his entrance into it, as in *Isaiab*, *This is thy way, walke in it, and thou shalt finde rest to thy soule*. But if thou once presume to depart out of it, without licence from thy Captaine, thou hast then no promise of protection at all. And therefore the deuill, saith learned *Iunius*, was but a bad Sophister, in alledging to Christ, Gods promise for preservation, without

Psal. 91. 11.

Isa. 33. 21.

Mat. 4.

Psal. 91.

without annexing vnto it the condition of walking in his waies: It being nothing else, saith he, but *Fallacia Diuisionis*, a fallacie of diuision, in separating those things that must be ioyned; The way of God and his protection in it, being as nearely linked together, as mercy and truth that kisse each other. For as *Bernard* well glosses the place, He keepes vs, *In vijs, non in precipitijs*, in our wayes, and not in our downefalls: So that if Christ had throwne him selfe downe, hee had then beene quite out of Gods way, and so out of all promise of his protection, For,

*Extra viam nulla securitas*: for out of the way is nothing but error, nothing but danger. And therefore the Lord threatens the Jewes, that because they did not know his way, but went out of those

those bounds that hee had set them, therefore a Lyon out of the Forrest should slay them, and a wolfe of the euening should deuoure them. Indeed the sluggard saith, *Leo est in via*, That there is a Lyon in the way, but how foolishly? for I am sure that he walked, *In via de via*, in a crosse and by way, when hee met with the disobedient Prophet, and therefore slew him.

Ier. 5. 6.

Pro. 22. 12.

1. King. 13.

*And so much for the first branch of our militarie wisdom, which was referred to our feet, and this was order to keepe them from swarming.*

The second branch of our wisdom followes, and this shall be referred to our eyes, they must be held open by walking; and so we must fight with a heedie and watchfull eye: according to that of Solomon, That a wiseman bath  
his

Ecc. 2. 14.

Judg. 18.  
67.

his eyes in his head, hee is euer watchfull, and not like those of Laish, that were a carelesse and drowfie people. And therefore the ancient Romanes, in their coynes inscribed to *Mars* the God of warre; did vsually ioyne a Cocke with him, which is the embleme of watchfulnesse. And good reason we should be watchfull.

1. Whether wee respect our owne disposition; or,

2. The disposition of our aduersary.

P. Pet. 4. 7.

1. Our owne disposition, as now most prone to sleepe, and therefore Saint *Peter* aduises vs to watch, *because the end of all things is at hand*. Now as the nearer the day draws to an end, the more apt are men to sleepe; So the nearer the day of this world is a drawing to his last period, the more are we incli-

inclining to snorting and security; and we haue euer good cause to suspect that we are most inclined vnto, because *Nititur in vestitum*, the euill we should not do, that we do. And therefore wee reade of *Abraham*, that when the Sunne was going downe, a deepe sleepe fell vpon him; Now if *S. Johns* age was *ix<sup>ta</sup> m<sup>o</sup> d<sup>o</sup> ex* the last houre of the day, then must this wherein we line, needs be the last minute of that houre. And therefore no maruell if now, with the disciples of Christ, we be so willing to sleepe and take our rest.

2. If we respect the disposition of our aduersary, and therefore *S. Peter* againe aduises vs to watch, because our aduersary, *the deuill*, walks about like a roaring Lyon, seeking to deuoure vs.

1. Hce is our aduersary, and therefore we must watch, for we

Rom 7.19.

Gen. 15.12.

1.Ioh. 2.18.

Mat. 16.

1.Pet. 5.8.

Eccl 12:10

we must not trust our aduersarie, saith the sonne of *Sirach*, because *as iron rusts, so is his wickednesse.*

Pro. 30. 30.

Amos 3, 8.

Iob 41 33.

2. He is a strong aduersarie, as the Lion is the strongest of all the beasts of the field. For if the Lion roare, saith *Amos*, shall not all the beasts of the field tremble? *Et quæ potestas comparetur ei*, saith *Iob* of him, vnder the Metaphor of a Whale?

Ouid.

3. He is a watchfull aduersarie, as the Lyon is said to sleepe with his eyes open: for which cause, saith *Pierius*, did the Egyptian Priests make the Lyon a Hieroglyphick of watchfulness: *Et vigilat hostis*, saith *Austen*, & *tu dormis? virtus & ab hoste probatur*. O disdaine not to learne that is good, euen from thy aduersary, and bee thou as carefull for thine owne prefer-



preservation, as the deuill is for  
thy destruction.

4. He is also a painfull aduersa-  
rie, for he walkes about, saith  
the Text. The originall word  
is *στεινός* *Magnus quidem*  
*Peripateticus*, a great Peripate-  
ticke, for his walke is, *In cir-*  
*cuitu*, as in *Iob*; It is *motus*  
*circularis*, which knowes no  
end, but is still in action, and  
like the Pharisaicall Iesuite, will  
compasse Sea and Land to  
make a Profelite. And thinke  
we that Sathan will do all this  
to no end and purpose? No  
surely, he doth it,

5. To this end, namely, to de-  
stroy vs, to deuoure vs, for his  
mouth is an open sepulcher, as  
*David* speaks of the wicked:  
and the grave, saith *Solomon*, is  
vnfatiabie. Now if *Saul* bee a  
sleepe, it is then easie enough  
for

*Iob* 1. 7.

*Mat.* 13. 15

*Psal* 75. 9.

*Pro.* 30. 16.

1. Sam. 26

11.

Mat. 13. 25

for *David* to take away his  
 speare, and his water-pot from  
 him: For *while the Husband-*  
*man slept*, saith the Text, *then*  
*came the enemy and sowed his*  
*tares.*

Jonas 1.

Iob 41. 34.

It is a Prouerbe in the Ne-  
 therlands, That when the Spa-  
 niard sleepest, the Deuill rocks  
 the cradle; Sure I am, that is  
 true in our spirituall warfare al-  
 so here below, That when we  
 sleepe, like *Jonas*, in the cradle  
 of security, that then *Sathan*,  
*Hostis ille Catholicus*, that vni-  
 uersall enemy of all mankinde,  
 is most busie in plotting our  
 destruction: And so *Iob* speaks  
 of him, vnder the Metaphor of  
 a Whale, when he calls him,  
*The king ouer all the children*  
*of pride.* And it is easie here al-  
 so to make application; all  
 which giues truth to that of  
 the

the Poet.

*Invadunt urbem somno vinoque  
sepultam.*

*Virg.*

And thus it befell *Balthazar*,  
for when his eyes were, in the  
Poets phrase, *Somno vinoque  
graves*, heauie through wine  
and sleeping, *Darius* he enters  
the gates of the Citie, standing  
open for destruction.

And so much for the second  
branch of our Military wisdom, which  
was referred to the eyes, they must  
bee held open with watchfulnesse.

The third and last followes,  
which shall bee referred to the  
head, this must bee held vp by  
wisdom and discretion (*i.*) we  
must rightly discern betwixt the  
head of the body, and other infe-  
riour parts, that so if we put any  
to the hazard, it must be they that  
are lesse principall, but as for the  
F head,

Mat 10. 16

1. Cor. 3.  
15.

head, which like the Tower of *David*, hath a superintendencie about the rest, this must be sure to be warded, according to that of our Saviour, *Bee wise as serpents*. Now the chiefe wisdom of the Serpent, saith *Pliny*, consists in this, *viz.* in sauing of his head: so about all, must we be sure to hold Christ Iesus, who is *Caput & defensor fidei*, The head and defender of our faith vnwounded, our Captaine vntouched, to hold the fundamentals of our Religion inuolate, the foundation of holines vnaced; whatsoeuer become of the hay or stubble that we build vpon it, and then Saint *Paul* telle vs, That although we suffer a little losse thereby, yet shall our selues be saued.

And yet I would not haue you thinke, that we can euer be strickt enough, either in our faith or manners;

manners, God forbid, for the word is *επιβουλη* in the Ephesians, (1.) *walke accurately*, as the best Expositors render the word; or else *straightly*, as others: and therefore *David* tels vs that hee held straight all the commandments. But yet, as *Solomon* doth well distinguish betwixt mirth and madnesse, so doe wee heere, only sanctity from superstition; that, as the proverbe hath it, bee merry, but wise; so say we, be as zealous as you will, but yet according to wisdom and sobriety; for though a man can neuer bee too zealous, yet he may be sometimes too superstitious. But alas, there be too many now a dayes, that doe not hold this head, as *Paul* spake to the Colossians concerning the worship of Saints and Angels; and wee speake this to their shame, especially the Priests

Eph. 5. 15.

Psal. 119.

Eccl. 1. 2.

Rom. 12. 3

Col. 2. 18.

Democritus.

1 Io. 5. 12.

Sic in  
Chron.

and Leuites, who hold all that they haue, *in capite*, and this, we say, is the surest hold, for it was *Platoes* tenet, with some other, that in this member was the seat of life and being. But sure I am, that in holding Christ the head of our faith, wee shall liue for euer, since eternall life is in him, saies the Apostle.

And so much for the first thing requisite in the manner of our fight, which is wisdom.

The second followes, and this is strength and courage, for I doe not meane heere so much the strength of the hand, as that of the heart, when with *Richard* the first, we haue *Cœur de Lyon*, a Lions heart, that will not be danted: and therefore *Socrates* being asked what strength was, answered, that it was *motus animæ cum corpore*, for if strength bee deficient,

ent, alas what shall become of wisdom; it shall be, me thinks, like a child that is come to the birth, but for want of strength, cannot be deliuered, as *Hezekiah* spake in another case. For as strength without wisdom is wanting in the noble disposition of warlike stratagems, so also is wisdom without strength failing in the due execution of the same: wisdom indeed may serue to guide, but it is strength and courage that must defend our selues, and offend our enemies.

*Isa. 37. 3.*

And therefore *David* being now ready to leaue the world, leaues this to his sonne *Salomon*, as his last gift and legacy, *Bee strong*, saies he, *and of a good courage, and thou shalt prosper*: and surely it was *Δωρεα Βασιλικη*, a gift worthy of such a giuer.

*2 Reg. 12. 2.*

As *Iphicrates* then had it proclaimed

Judg. 7. 3.

Ter. Heaut.

Heb. 12. 1.

claim'd to his souldiers before the  
 vnder-taking of any hard exploit,  
 If any man haue lost his heart at  
 home, let him fling downe his  
 colors and bee gone. Or as Ge-  
 deon said, *If any man be fearfull, let  
 him depart* ; so say I, if there be a-  
 ny white liuer'd Christian among  
 vs, who for a tearme of disgrace, or  
 a little blast of opposition can be  
 content with *Peter* to deny his co-  
 lors of Christianity, *abeat, pereat,  
 profundat, perdat* ; away with such  
 a wretch, but withall let him, with-  
 out repentance, perish eternally.  
 We read of Christ our Captain,  
 that he could endure the Crosse,  
 and despise the shame, to runne on  
 the race that was set before him :  
*And let as many of vs*, saies the  
 same Apostle, *as would be perfect,*  
*looke vp to Iesus the author and fi-*  
*nisher of our faith* : consider him  
 who broke through such contra-  
 dictions



dictions of sinners, and by him  
bee encouraged to resist vnto  
blood, striving against sinne, as  
the Apostle speaks, and not to  
deny our innocency to the death.

verf. 4.

*Quid enim desperandum Chri-  
sto Duce?* for what need we feare,  
having such a Captain, who for  
our sakes hath led away captivity  
captive, as the Apostle speaks,  
and hath crushed in peeces the  
very head of the maligning  
world: for bee of good comfort,  
saies our Saviour, *I haue overcome  
the world*; *Et licet atrociter lo-  
quantur*, saies Tacitus of Vitelli-  
us souldiers, *minor est tamen apud  
victos animus*. And an enemy,  
wee know, that is once beaten,  
though he speake big for a time,  
yet if he come once to strokes, his  
courage will then quickly faint  
and quaille. Only let that exhor-  
tation of the Apostle take place

eph. 4. 8.

Ioh. 16. 33

Hist. lib. 3.

Heb. 12. 12.

Psal. 3. 6.  
So a cow  
ard is de-  
scribed,  
cuius ani-  
mus in  
pedibus.

Rom. 8. 38

Psal. 45. 4.

with vs, *To lift up our hands that hang downe, and our feeble knees; yea, our hearts also that hang downe towards our feet, saying with Dauid, I will not feare though ten thousand of enemies doe bande themselves against mee, or with Paul send forth that triumphant challenge, What shall bee able to separate me from the loue of God in Christ? shall tribulation or anguish? &c. No, I am perswaded that neither life nor death, no nor any thing else shall euer bee able to separate mee from the loue of God in Christ. And then good luck haue we with our honour, as Dauid hath it, Ride on because of the word of truth and meeknesse, and our right hands shall teach vs terrible things. The campe of Christ will admit of no weakling, of no dastard; and hence it is that S. Paul in his Panoply speaks of no*  
armour

armour at all for our back parts,  
 but only for those that are before;  
 to shew that hee would not haue  
 vs afraid to looke our enemies in  
 the face, but to quit our selues  
 like men, and be strong: and not  
 to be like those of Ephraim, who  
 turn'd their backs in the day of  
 battell: for, *shall such a man as I  
 fly, saies Nehemiah, I will neuer  
 doe it.* Indeed I must needs con-  
 fesse, that in our earthly warfare  
 wee oft times become strong by  
 making our selues weake, and o-  
 uercome our enemies, like the  
 Parthian, by flying from them:  
 But in our spirituall warfare it is  
 not thus. *Resist the Devill, saies S.  
 Peter, and then hee will flee from  
 you:* but if we fly from him first,  
 thereby hoping for the greater  
 advantage, then *acrius* urget ho-  
 stis, the enemy will come with the  
 greater violence, because wee wra-  
 stle

Eph. 6. 12.

1 Co. xli. 33

Psa. 78. 10.

Neh. 6. 11.

1 Pet. 5. 9.

Eph. 6. 12.

ste not, as they doe, against flesh and blood, saies Paul, but against principalities and powers, and spirituall wickednesses in high places; and therefore as they can the better discry our purposes, so will they also preuent our practises, as well knowing whereof we are made, and remembring how wee bee but dust.

But enough for the second requisite in the manner of our fight, and this is strength or courage.

The third and last followes, which is constancy and perseuerance; and this must strike the battell through, & make vp of all the former flowers a complete garland of triumph.

Mar. 10. 21

For as Christ said to the yong man who profess'd that hee had kept all the commandments from his youth; so say I now to you that

that haue vsed all those other  
 meanes from the beginning of  
 your dayes, *unum adhuc superest*,  
 there is yet one thing wanting to  
 perfection, and this is constancy  
 in them to the end of your daies.  
 For as *finis* doth *mouere ad pug-*  
*nandum*, so doth it also *post pug-*  
*nandum exhibere coronam*, as it  
 doth prouoke vs to fight at the  
 first, so also doth it reward vs for  
 fighting at the last; *for no man is*  
*crown'd*, saies the Apostle, *vnlesse*  
*he strine first*: and as wee are not  
 crown'd vnlesse we strine first, so  
 neither vnlesse we strine last, euen  
 to the last period of the battell, *fi-*  
*nis enim coronat opus*, for the end  
 is euer that which crownes the  
 action; so saies our Saviour to the  
 Minister of the Church of Smyr-  
 na, *Be faithfull to death, and then*  
*will I giue thee a crowne of life*.  
 And this was the reason why  
 God

2 Tim. 2.

Reu. 2. 10.

Ex. 28 33.

Pla. 133. 2.

Lam. 1. 9.

Luc. 9. 60.

Heb. 10. 38

God commanded, that vpon the outward skirts and end of *Aarons* garments there should bee Pomegranates of blew filke and purple, because of all other fruits doth the Pomegranate beare most the resemblance of a crowne vpon it; so that as *David* hath it, the oyle of grace must runne downe from our heads, euen to our beards; and not rest there neither, vntill it hath touched the end of the combate, the skirts of our clothing: and therefore it is lamented by the Prophet touching *Ierusalem*, that her filthinesse was in her skirts, and her end was worse then her beginning. *But if any man turne his hands to the plow, saies Christ, and looke back againe, such a one is not fit for the kingdome of heauen. Neither shall my soule, saies God, haue pleasure in him.* We must not *ixg. xlv.* for the word is vsed

used by S. *Luke*, and signifies properly, to shrink back, as cowardly souldiers doe in warre, when there is apparent feare of danger, and so it is noted in the margent of your *Edward* Bibles.

It is but an hypocriticall trick to enter into the performance of good duties, as a stranger doth into an *Inne*, or as the French did sometimes into *Italy*, as one said of them wittily, onely to chalke vp their lodgings and bee gone; But a true Christian Souldier, he will alway deale with his spirituall enemies, as *Abraham* did with the fowles that lighted vpon his sacrifice, neuer leaue driuing them away vntill the euening: hee will wrestle with them as earnestly as cuer *Iacob* did with the Angell, euen til the day of saluation break, and the shadowes of the night flee away: Which if we doe, then shall

Luk. 18. 1.

Sir Francis  
Bacon.  
In Charles  
the 3. his  
expedition,  
on which  
some com-  
parat them to  
a flea,  
soone ship-  
ing into a  
countrey, &  
as soone out  
Heylen.  
Hista.  
Gen 15. 11

Gen. 32. 22

Phil. 1. 23  
 Cupio dis-  
 solui, &c.  
 Isa. 40. 1.

Isa. 58. 8.

2. Tim. 4. 8.

(hall we be truly called, as our father was before vs, The Israel of God, because wee haue fought with our enemies, and preuailed. There now wants nothing but Pauls desire, and then may the company be dissolved, and be with Christ. Then speake comfortably to Ierusalem, saith the Prophet Isaiah in the person of God, and tell her that her warfare is accomplished: For now shall our righteousness go before vs, as the same Prophet speakes in another place, and the glory of God shall be our reward.

In a word, now shall be brought to passe the saying that is written:

*We haue fought a good fight, we  
 haue fulfilled our course, we  
 haue runne our race, we haue  
 continued in the faith, hence  
 forth*



*forth therefore is laid up  
for vs a Crowne of righte-  
ousnesse.*

Which God giue vs, for Iesus  
Christ our onely Lord and Savi-  
our.

FINIS:

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